



The Entrance.



*B*eloved, in our
Lord and Savi-
our Iesus Christ;
It hath pleased
almighty God
to visite whole
Christendome, and especially our
own deare Country and Nation,
but most neerely the greatest part
of this Assembly, with a very
heavie, but well-deserved afflicti-
on and calamitie, in pulling
downe by a never-lesse expected
death, two of the chiefest Pillars

of his Church, two of the chiefest
Patrones of true Religion, two of
the chiefest Instruments of his
Glorie; the two Royall Maje-
sties of Sweden and Bohemia, in
that moment of Time, when our
hopes were at the best, that God
by them would have saved His
Israel. Wel, Beloved, Our unmea-
surable finnes have most justly
deserved this, and much more,
and worse: yea, Gods mercie
and goodnesse it is, that wee are
not utterly consumed; And be-
cause we cannot otherwise con-
clude and pronounce from this
our grievous losse and punish-
ment, but that the wrath of the
Almightie is kindled against the
continuance of our sinfull cour-
ses.

ses, it is most requisite, that with
unfained repentance, and effectue-
all resolutions of serving G O D
more carefully then ever yet wee
have done, we goe to meete the
L O R D, and to hold his hands
from destroying us utterly. To
this purpose now wee are met in
the Vallie of (*Bochim,*) not on-
ly to lift up our mournfull voi-
ces in lamenting and bewailing
our incomparable losses, in the
death of those two pious and He-
roike *Kings* and *Champions*; but
to confesse our murthering sins
unto the L O R D, to repent and
reforme our selues, to pray to
G O D for a gracious pardon: and
that thus reconciled, He would
bee pleased with the dew of his
A 3 blessed

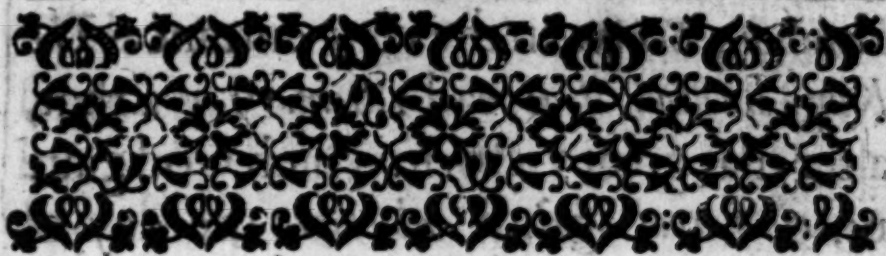
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blessed comforts to refresh, uphold, and cherish the Royall & Princely *Houses*, and all the true hearted Friends & Dependants of those deceased *Worthies*; that He would not reject, but in mercie regard us; And besides to receive instruction out of His sacred Word, how we are to frame our lives and courses in time to come, that the *Almightie* may heare our prayers, & let his gracious face to shine againe upon our troubled soules. But because of our selues wee are altogether unable, to thinke one good thought, much lesse to speake or performe any good thing, let us joyn in humble petition to God the Father of our Lord *Iesus Christ*,

Christ, for the assistance of his
blessed Spirit, that our hearts may
be cleansed and sanctified, and his
holy Word preached may bring
fruit in us, to his glorie, and the
eternall welfare and salvation of
our poore soules. Almighty, E-
ternall and &c.

Our Father, &c.

Christ for the redemption of his
blessed Spirit, that our hearts may
be cleansed and sanctified and his
holy Word preached may bring
fruit unto us to his glory, and this
eternally will be and forever of
our poor souls. Amen.
eternally and &c.

Our Father &c.



A Lamentation Sermon.

T E X T V S.

2. SAM. 1. ver. 19. 20.

*And David lamented : The beautie of Israel
is slaine upon thy high places ; How are the
Mightie fallen ? Tell it not in Gath, publish it
not in the streetes of Askalon, least the Daugh-
ters of the Philistins reioyce, least the Daugh-
ters of the uncircumcised triumph.*



*AVGVSTVS mortuus est, The
King is dead : For thus were
the Romans wont to begin
their Epicadies after the death
of their Mighties. And why should not
wee now begin likewise in the same
manner, that as we may reade one ano-
thers heart and disposition in his face,
so you may know the drift of this our*

B

Lamenting

Lamenting Sermon in the very entrance; *The Kings are dead.* We read 2. Sam. 19. 1. 2. that, after that great victorie which God gaue unto *David* against *Absolom*, the day of triumph was turned into a day of mourning unto all the people, onely because they heard some whilperings of the Courtiers that *the King wept*. How much greater cause have wee, *Beloved*, in the midst of our victories to keepe a day of mourning? The Courtiers not onely telling us *The Queenes weepe*, but withall, *The Kings are dead*. That is able to melt a stone, but this the wicked'st heart, which is more flintie then any rocke. *Beloved*, me thinkes, it were enough and sufficient to turn your hearts into springs and your eyes into rivers of teares, if we should rehearse no other word unto you this houre, but *The Kings are dead*; not onely *Kings*, but *those Kings*, that concerne us so neerly, in whom we were so much interested; *Those Kings* who had so straight a relation to the whole *Christian Church*; *Those Kings* that so much suffered, so much performed to the righting of Gods

Gods honour, to deliver his Church from the Enemies of the Gospell; to spread Religion, to relieve and release the oppressed, and to subvert the Throne of *Antichrist*. *Those Kings are dead*, The Crownes are fallen off from our heads; Woe unto us! for we have sinned *Tiberius* geares and mockes the *Ilienses*, when they came somewhat late unto him to condole the death of *Augustus*, answering them, *Et ego doleo Hectorem vestrum esse mortuum*; And I am forrie you lost your Captaine *Hector*, who was dead many hundred yeares before. So some wretched scoffers may conceive we lament the death of *those Kings* very late; Alas! *Beloved*, we lament them too too soone, according to the mindes and wishes of all sincere hearted; of whom I dare say, there is none, but saith with me in his heart, *Ah! deare Kings would to God I had dyed for you, deare Kings, deare Princes*. *David* could not speake a word when he was troubled, as he confesseth of himselfe, *Psal. 77. 4. Thou holdest mine eyes waking, I am so troubled, that I cannot speake*. Thus, my *Beloved*, did *novitas rei*, the

B 2

strange,

strange, unexpected, and altogether un-
 looked-for newes of the death of these
 great Kings, so confound our thoughts,
 disturbe our memories, and locke up
 our tongues, that we could neither be-
 lieve, nor feele, nor speake of our losse,
 till the third, fourth, and some follow-
 ing dayes were past; and then we began
 from our *Ecstasis*, and confused rap-
 ture to come againe to our selues, and to
 see what, and where, and how we are
 now; namely, poore, scattering, and for-
 saken sheepe. Vnbeliefe stricke *Zachari-*
as dumbe; beliefe unloosened againe the
 tye of his tongue, and resolved it into a
Magnificat. To our unbeliefe it seemed
 impossible, that *Those Kings, Such Kings*,
 could be taken away *in limin victoria*, in
 the entrance to an accomplished victo-
 rie; *in vestibulo felicitatis*, in the very gate
 of our temporall happinesse. And hence
 was our lamenting deferred hitherto,
 that we have not yet mourned in pub-
 like to witnesse our humiliation, and
 the unfained sorrowes of our hearts. But
now we beleeue, therefore we speake, but we are sore
troubled.

But

But *Beloved*, let us mourne so that we doe not fall neither into temptation, nor into despaire; Let not Gods providence be prejudiced by the extremitie and boundlesnesse of our complaints; Let not us by our excessiue and un-christian teares, grudge unto those Royall soules the rest and happinesse they haue obtained, nor disable our selues to the worke in hand, the hearing of Gods blessed word: but let us mourne as *Christians*, and not as *Heathens*, who mourne without hope; For there is a great difference betweene the mourning of *Gentiles*, and that of the *Faithfull*, as we see *Gen. 50. 2. 9.* The *Egyptians* mourning 70. dayes for *Iacob*; but *Ioseph* 7. dayes onely, though for his Father. So let us shew our selues to be rather *Iosephites*, then *Egyptians*.

Alas! say many, should we so soone forget those Kings? Those Annoynted of the Lord, who were the comfort of our hearts, by whom we hoped God should haue saved his *Israel*? No, my *Beloved*, Wee may as soone forget them, as our right hands, our tongue will cleave to the roose of our mouthes if wee

doe not remember them? But though we may and shall remember them for ever, yet we must not for euer mourne for them. Water is good to bathe, wash, & cleanse, but not to drowne our selues in it. So Teares are good, in some sort to cleanse our selues by them from our sinnes, to refresh us in our heaviness (for after we haue once given our eyes free scope of weeping, our hearts are eased and grow lighter) but not to plunge & drown our selues in despairing and perpetual mourning; And therefore let us now once more powre out our hearts, emptie our mournfull eyes, and once more satisfie our Christian sympathie and affection with unfained and Christian repentance; that we may afterwards, as alwayes we should have done, set our hearts onely upon God, turne our eyes alone to him, and give all our affections wholly over unto the *Almightie*. To this end let us consider the words of our Text, whereof this Place, the cause and occasion of our meeting, and your sorrowfull hearts themselves have made choice off, and
con-

constraine us to meditate at present. For this place is now the very *Bochim*, the Vallie of Teares, *where the people lift up their voices and weepe*. The occasion is *Marab*, bitterness; for the *Almightie* hath greatly afflicted and humbled us. Your eyes and hearts are full of weeping & lamenting; nothing therefore could more fitly be preached unto you, but *Threni*, Lamentations; where the Place, the Occasion, & Audience minister nothing but mourning, weeping, and lamenting. Now these *Threni*, or this Lamentation, is not made by any private person, but by a King and Prophet, who is fitter to lament a King but a King? Whose lamentations can be holier then a Prophets? *The beautie of Israel is slaine upon thy high places, How are the mightie fallen?* As long as wee weepe with *David*, we cannot doe amisse; but we must as well end, as begin with him: and thus our lamenting will be acceptable to God, commendable among men, and profitable to our selues, that as now wee sow in teares, so wee may reape with ioy and comfort.

Three maine things offer themselves to our consideration;

1. A Lamentation, *And David lamented.*
2. A description of the deceased and of their end; *The beautie of Israel is slaine; How are the mightie fallen.*
3. An Instruction and advertisement, *Tell it not in Gath, &c.*

In the first is our dutie, to lament;
In the second the object, for what; that
The beautie of Israel is fallen, &c.

In the third the measure; *Weepe, lament so,*
that thereby you make no sport and
pastime to the wicked, and least by it
they take occasion to insult over you.

In the first we see our portraiture, and
contra-fact, as we now doe, & ought to
appeare: *Lamenting*

In the second we have a picture drawn
of the Deceased, their lively lineaments:
The beautie of Israel, the mightie Ones.

In the third we have a full draught of
the wicked, with the native colours
of their present disposition: *Insolent re-
ioycings and triumphs.*

Let

Let us ascend one step and degree after the other, and first of all, see and consider our present estate and condition, cast downe, drooping and lamenting, from those words of the 17. verse, which have reference to our Text: *And David lamented.*

OF THE FIRST.

David, that Man according to Gods heart, lamenteth here for *Saul* and *Jonathan*. It might seeme, he had but little reason to lament for *Saul*, his Enemy, his Persecutor, and a wicked man; though reason enough for *Jonathan*, whose love he esteemed beyond the love of women. Notwithstanding, he lamenteth *Saul*, as his Father in Law, his King, and the Anointed of the Lord, although he dyed in his sinnes. By how much more then have we cause to lament and mourne for those Anointed of the Lord, who besides their outward annointment of the Priest, had received withall, and were sanctified by the inward of the holy Ghost.

Ghost. The *Christian* man, as it is his duty to mourne and lament, under any kind of crosse & calamitie God sends upon him; so he is especially obliged herevnto upō the death of his Magistrate, of his King and Prince, whom God had set as *Vicerent* over him. *Eccles* 3. 4. There is a time of weeping appointed by God; and as fish, flesh, and other creatures are not good nor wholesome to eate out of their season: so is joy and laughter unchristian, if it be unseasonable. *Ysa* mourned 3. yeare over his mother: *Iacob* 22. yeares for his sonne. The *Rabbines* tell us, that *Adam* mourned 100. yeares for his sonne *Abel*. The *Egyptians* raised a monument of their mourning for *Iacob* at *Abel-Mitzraim*: The *Iews* did the like for *Iosias* in the vallie of *Megidda*: Yea, the *Iews* were wont to hire men for to lament their dead, who cut and pricked themselves, that they might weepe in good earnest.

Lamentations and weepings are of three sorts, that are required of *Christians*, as the *Schools* doe divide them out of Gods word 1. *Lacrymæ doloris*, griefe, teares:

teares: 2. *Lacryma compassionis*, fellow-feeling teares. 3. *Lacryma penitentia*, repenting teares; The first are personall, the second for others; the third for both.

1. *Lacryma doloris*. Griefe-teares, are those which we shed every one in his private and particular crosse and affliction, when any evil befalls us, as we are never unfurnished of occasions, from the cradle to the grave. Low grounds are commonly moist and waterie: The earth lieth in *Centro mundi*, in a deepe bottom; no marvaile, that it is a *Vallie* of teares; Hence we have so often cause to wash our couch with teares, to eat the bread of teares, to drinke teares, to cover the Altar of the Lord with teares. Malach. 2. 13. what ever we doe, where ever we are, we have cause of mourning, weeping, and lamenting.

2. *Lacryma compassionis*. Fellow-feeling teares, when we see or know others suffer, we have likewise cause to mourne, as fellow-members of the same bodie. *S. Augustine* gives a fine reason why we should compassionate others in their
C 2 misery,

misery, by this similitude. For, saith he,
 in a throng of people, one may easily
 tread upon another mans foot, & cause
 him to say, *Cur me calcas*, why dost thou
 tread me? The foot, or the toe was hurt,
 and not the tongue, and yet the tongue
 complaineth, *Cur me calcas*? By reason of
 that amiable sympathy and friendship
 that is betwene the members. Thus
 likewise should it be among *Christians*, if
 one suffer, all should be grieved and la-
 ment for it. It would be an unchristian
 thing, if one should weare a golden shoe
 upon one foot, and a wooden upon
 the other. So unseemly it is in the Church
 of Christ, if there is disparitie of the af-
 fections, if they have not all one and the
 same, as they have one God, one Redeem-
 er, one faith. And therefore Christ, as
 Paul persecuted the Church took it as
 done to himselfe, saying, *Saul, Saul, why per-
 secutest thou me?* Act. 9. 4. *Me inquit, non meos,*
Me, saith Christ, *not Mine,* as *Austine* spea-
 keth of small parts to great members as
 3. *Lacryma penitentiae*. Repenting teares,
 in both cases. Why doth the hand of

God lie upon us or others, but because we have sinned, therefore God chastiseth us for our sinnes, and sometimes others for our sake. Many times we draw the rod of God upon us, for, *Flagitium & flagellum* *autus & filium*, sinne and punishment follow one another, as the needle and the threed, one makes way for the other. *Numb 32.23*. And as God doth oftentimes punish us in our owne persons, so doe others oftentimes feeble the rod of God for our sakes, and they receive the punishment, that we deserved. God deales herein with us, as with great mens children, who are restrained from evil by seeing punishment inflicted upon others, or as the Physicians deale sometimes with their Patients, when they have eartheime in their eyes, to open a veine in their necke or armes. Thus God many times chastiseth us in our goods, friends, children, kindred, for our correction and instruction. Many Israelites were put to death by reason of Achan: more for Davids sinne. Abimelechs familie suffered for their Master: And as

Theodore faith, when God tooke away
 Pharaohs first borne, he open'd a veine in
 the arme to cure the head, but because it
 would not be mended, it was destroyed
 at last it selfe. If then, *Beloved*, we are
 alwayes bound to mourne and lament,
 in one sort or another, how much more
 is it our durie now, having those three
 motives together, to be stirred up to
 Christian lamenting, and to shed, *i. lacry-*
mas doloris, griefe-teares, for the incom-
 parable losse we suffer in our owne per-
 sons, by the death of those two Kings,
 who onely were our comfort, our
 hope, our shelter, our *Castor* and *Pollux*,
 according to whom we steered and go-
 verned our ships in the vast Ocean of
 this troublesome world: of whom it is
 hard to judge, whether the one suffered
 and endured, or the other endeavoured
 and did more, for the advancing and fur-
 thering of Gods glory and religious wor-
 ship. But as the Poet joyned, *Es agere et pa-*
ti fortia, so we may well pronounce of
 both, that the beautie of Israel is slaine: How
 are the mightie fallen? Alas! *Beloved*, what
 tongue

tongue is able to expresse the greatnesse
 of our losse, and how grievously God af-
 flicts us by it? A losse which heretofore
 we never feared, and which now we are
 not able to describe; that those two
Christian Kings, should follow one ano-
 ther in lesse then a fort-night, and be
 snatched from among us by such imma-
 ture death, in the Summer of their age,
 in the midst of their victories, in the en-
 trance to greater hopes, when we were
 fully perswaded now was the time, they
 were the men by whom God would ra-
 ine the Throne of *Antichrist*, and save his
Israel. But I will rather leave unto you by
 my silence to consider of this losse, then
 lessen it for want of requisite expression,
 This onely I will remember unto you,
 that, had we as heartily prayed for them
 whilst they yet lived, as we now hear-
 rily lament their death, who knowes
 but God might have prevented our mee-
 ting here in the *Vallie of Bochim*, and in-
 stead of that have filled our mouths
 with *Allahuachs*.

2. As much reason have we to shed
 lacrymas

lacrymas compassionis, fellow feeling teares:
 For as we ought to mourne for the trans-
 gression of *Iacob*, *Mich.* 1. 5. so must we
 also be grieved for the affliction of *Io-
 seph*. If our eyes should be so farre blen-
 ded, and our hearts so much hardned,
 that we could not discern nor appre-
 hend our particular and private miserie,
 in this common and universall losse of
 whole *Cristendome*; yet let us at least
 turne our eyes upon the Church of God,
 who lost so great, so faithfull nursing-
 fathers, upon the Kingdomes of *Sweden*
 and *Bohemia*, upon our deare *Germanie*, and
 especially upon our poore *Electrall Pala-
 tinate*, who lost such Kings, such
 Friends, Let us but turne our eyes upon
 those pearles of *Pierie*, the two uncon-
 solable *Queenes*, whose very names
 we cannot remember without teares
 and hearts grieve, upon the Royall, de-
 solate, and yet tender posteritie, where
 of part lost a Father afore they knew
 him. Can there be any heart so flintie,
 that would not be moved by the inno-
 cent teares of these Princely Infants, to

condole with them, when he seeth them weeping for their losse, which, though now they comprehend it not so fully, yet they will too too soone be sensible of it. Though we had no particular share and part in the losse, yet we should have our part in the common griefe of whole *Christendome*, and thus approve our selues living members of *Christs bodie*. It's but a rotten member, a withered hand, a wooden leg, that is not sensible of the heads wounding. Assuredly such hard hearts, that are void of fellow-feeling and compassion towards others in their adversity, are but glasse eyes, silver noses, Ivory teeth, and have nothing but the shape and fashion, fill up a roome, but have no use, and yeeld no profit.

3. Great reason we have to powre out our *lacrymas penitentiae*, repenting teares; which the Apoitle 2 Cor. 7. 10. calleth a *godly sorrow*, which worketh repentance to salvation, never to be repented off. Such as *Daniel* shed, *Daniel* 9. And the Church after the death of good *Iosiah*, especially when they sayd in the *Lamentations*

tions of Ieremie; The Crowne is fallen from our head, for this our heart is faint, for these things our eyes are dimme. Full well may we powre out whole buckets of repenting teares, and by them arraigne our sinnes, as the onely cause and firebrand of our present losse & calamity, saying, The Crowne is fallen off from our heads, woe unto us that we have sinned; we have murthered the Kings with our sinnes, we have bereaved the Queenes of their dearest comforts; the Royall Progenie of their Parents, the Countreies of their Princes; all this have we done, and for this is our soules perplexed, our eyes are consumed with griefe and waxed old.

But what then were those cut-throat-sins, that committed this hairous murder upon the sacred persons of those noble Kings?

I answer. They were two; Omitting the good, committing the evill; as the Commandements of God are twofold, so are the transgressions. The Rabbines, according to their usuall curiositie, have calculated and summed up all the Com-

Commandements of *Moses*, and found 613. wherof 365 are negative and inhibitions, shewing us what we ought to shun, in number equalling the dayes of the yeare. The rest are affirmative precepts, teaching us what to doe, in number 248. as many as there are bones in a mans bodie; by which division, they would instruct us, that the whole man inward and outward to his very bones, should obserue *Gods* Commandements; and that not for a while onely, but the whole yeare throughout, all the dayes of his life. But to leave those *Rabbines* to their speculations, this is undoubtedly certaine; that there are those two sorts of Commandements in holy Writ, wherein *God* not only teacheth us what to doe, but likewise what to avoide, both which we grossely transgressed, especially in two capitall finnes: The first whereof, is that most common and yet most heaue sinne of *Vnthankfulnesse*; *Ingratum si dixeris, omnia dixeris*. The *Centuriators* of *Magdenburgh* in their Preface make a certaine gradation and degrees,

in what order God brings his punishments upon us; *Ingentia beneficia, ingentia flagitia, ingentia supplicia*. If God shewes extraordinary mercies & favours to a people, and yet the same continueth multiplying its sinnes against God, then God doth likewise multiply his punishments upon it, till it worke either amendment, or utter destruction. Now what people or nation is there, to whom God hath imparted so many and so great favours, as to our owne selues? How for a long time hath he blessed us with good Magistrates and Governours, what plentiful peace have we enjoyed, what honour and reputation had we of other Nations? But when we began to slight those benefits, and would not rest contented with them, God tooke the rodde into his hand, and gave us severe correction. Yet, againe did those all-pittyng bowells of our good God, yearne towards his poore Church, raising them a Deliverer, a mighty *Iosuah*, in a miraculous manner, all hope being lost, whereby he so much curbed and broke the
the

the Enemy, and so much comforted the disconsolate Church, that it is beyond expression. But how have we in the meane while demeaned our selues towards our good God? Alas! we have provoked him more and more, with our pride, haughtinesse, luxurie, envie, hatred, and all manner of filthinesse, and given him cause to deale with us as it is at this present. Gods servants have good reason to complaine of their people, saying, Deut. 32. 4 *God is the rocke, his worke is perfect, for all his wayes are iudgement; they have corrupted themselves, they are spotted, and are not his children, doe yee thus requite the Lord?* This now is the first sinne, we have not beene thankfull unto God, neither in our former peaceable and happy estate for his manifold favours, nor now in our calamitous condition for the Deliverer he sent us, therefore hath God visited us with this sharpe correction.

The other sinne was affirmative, an over-great confidence in impotent man, whom we have Idolized, reposing upon an arme of flesh, bragging and attributing

to mortall Kings, the honour that belongeth to the Eternall, which he cannot brooke or connive unto. *Esay 42 8. I will not give mine honour unto another.* Therefore hath God taken away our Kings to avenge this dishonour, and to vendicate all the honour unto himselfe, to publish throughout the earth, that he was, he is the Lord, that onely worketh wonders, and that his Throne abideth for ever.

If it be so then Beloved, that we have so much cause of sorrowing, grieving, weeping, and lamenting, for our selues, for others, and especially for our sinnes; Oh! then let us pray with *Jeremie*, saying, *Ier. 9. 1. O that my head were waters, and mine eyes a fountaine of teares, that I might weepe day and night, for the losse of the daughter of my people, and for the sinnes of my youth.* Our Christian faith allowes no Stoike stupiditie and blockish sencelesnesse, called *anaisthēsia*, by the *Phylosophers*, as that which is averse and repugnant to *Christian* charitie, which is full of tendrest compassion. Though sorrow be bitter at present, and an unfav-
vorie

vorie portion, and hath such vehement operation, that it enfeebleth all naturall faculties, yet afterwards it worketh *repentance never to be repented off* Let the worldlings laugh, whilest we are weeping, the turne of weeping will once come to them, when they with grudge shall see us joyfull: let not our hearts be cooled by their coldnesse, but as the bellows by their cold wind doe blow and kindle the fire, so let their cold affections serue ours as bellows doe the kindled coales, to enflame them the more, to make them the more zealous & fervent, to manifest our *Christian* fellow-feeling before the world, but especially to find out and bewaile our sinnes. Thus God shall be honoured, our neighbour comforted, and we restrained and refrained from the wiles and inares of sinne. Chiefly let us be frequent and much in considering what we have lost, no trifles, nor such things as we may easily recover else where: not some children with *Rahel*, or goods with *Lot*, or health with *Iob*; but the *Beautie of Israel*, the *Mighties of*
Juda,

Juda, as we shall heare in the second part of our Text, where *David* saith; *The beautie of Israel is slaine upon thy high places, how are the Mightie fallen?*

THE SECOND PART.

Our Royall Prophet in this part most elegantly describeth, 1. The persons lamented, whom he calleth *The beautie of Israel*, and the *Mighties* 2. The manner and fashion of their death, they are *slaine and fallen*.

For the former, the Originall useth a word signifying *Glorie, beautie, or Excellencie*: Kings, Princes and Magistrates are the *beautie and glory of a Land*, 1. In their persons and qualities, if they are wise and Heroike 2. In their Government, if they undertake and performe such things as may tend to the honour of their Countries; *Si quod invenerunt regnum lateritium, relinquunt marmoreum*. And *Mighties* those are called, whose experience and courage is scene in difficult warres and encounters, as we have examples in *Ioshua*, in the
Judges,

Judges, and in the mightie men of David.

For our better understanding of these words, we will briefly survey, what the principallest qualities and employments of Kings and Princes are, for which they may be called the *Beautie* and *Glorie* of a Land or Nation; Chiefly among the rest these following.

1. *Pietie*; This must be the leader; *A love principium*: For Kings are called *Gods*, not onely by reason of their Power and Authoritie, but likewise for the holiness and integritie, that is required of *Gods Vice-gerents*, and those that shall carrie his character and Image in their persons here on earth: whence it is, that the first commendation, the word of God gives unto good Kings, is, *That they did that, which was right and pleasing in the sight of the Lord.*

2. *Iustice*; *Suum cuiq; tribuere*, to give every man his due, without respect of persons either in punishing evill, or rewarding good, for which end God hath put *the Sword in their hands.*

E

3. *Bountie*

3. Bountie and goodnesse; mildnesse and humanitie. *Qua proxime ad divinam accedunt naturam*: whereby they doe most neerely approach to the nature of God himselfe: *Parcere subiectis, &c.*

4. Courage and Magnanimitie: *Cassius* observeth that Kings are annointed, as in many parts of their body, so among others upon their armes, as Organs and Instruments of action; They must be going out and comming in before their people, lead, and protect them. *Numb. 26.*

7. *Wisdom*: The fountaine from which all good actions must be derived, so needfull and profitable, that when God offered a whole *Cornucopie*, a Treasure of all sorts of gifts and graces unto King *Salomon*, he onely made choice of *Wisdom*, or rather taking it, tooke all, according to Gods promise: *Omnia adsumt bona quem pnes est virtus*. Kings are annointed in severall parts, but onely the head is crowned, as the Throne and residence of *Wisdom*. These now are the ornaments, which if a King or Prince have, He is the

the *Beautie*, *Glorie*, and *Excellencie* of his Land and People.

Now, *Beloved*, it is needlesse to enlarge my selfe in the application, as that which is notorious to all, that we have a most lively patterne and representation of all those qualities in our two Kings, that now are blessedly resting in the Lord, of each of whom we may well say, *Sic oculos, sic ille manus, sic ora ferebat*. For was not his Majestie of *Sweden* of happie memorie, one of the Jewels of the *Protestant* Princes in those parts, not onely by reason of those rare and celestiall endowments and qualities, that so illustriously shined in his Person; but also for his matchlesse and imparalell Heroike Acts and Expeditions, whereby he ennobled himselfe and his Countries, throughout the *Vniverse*. So likewise was not his Majestie of *Bohemia* an Orient Pearle, and excellent Gemme, among all the Electours and Princes of the Empire, for his ever praise worthy and vertuous disposition, for his constant and unreprouchable endeavour to propagate the

Gospell of Christ, whereby, all unhappie accidents notwithstanding, he hath purchased glory and honour both to himselfe and to our common Country.

1. It is universally knowne, without my instancing of it at large, what may be sayd in the commendation of both the Kings constant Tenour of their Pietie and Devotion, both private and publike, wherein they have alwayes beene patternes and singular examples to their Subjects and followers; as especially, those are able to witnesse, who had the honour to be much about their Majesties; especially, how carefull and assiduous they have beene in the observation of their pray and reading-houres, as well in warre, as in peace, as much as possibly they could recover from their infinitely employ'd and busied Time, as it is reported and knowne all the world over.

They write of *Helena*, that, having found the materiall Crosse of Christ, and the nayles wherewith hee had beene nailed upon it, shee caused one thereof to

to be inserted into the Crowne of *Constantine* the Emperour, and the other linked unto his bridle, minding him thereby, that *Christ* was not onely his chiefest honour, but likewise his bridle and directour. But wee may truly say of our deceased Kings, that *Christ* was their chiefest glory and Diademe; the onely Rule and Compass of all their Life and Actions. We need no further prooffe of their *Pietie*, least we should seeme to make it doubtfull.

But because Kings especially, are not borne for themselves alone, but for all theirs and for their Subjects, as *Gregorie* the Great speaketh, *Reges in orbe fecit Dominus, ut terrestre regnum simuletur caelesti.* God hath given Kingdomes unto Kings, that they should bring their Subjects to the Kingdome of Heaven, and shew them the way unto it. This was likewise a principall care of their Majesties; We have the effect of this godly care of his Majestic of *Bohemia*, before our eyes, in the nursing up of the young *Prince* and *Princesses* in all *Pietie*,
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and *Christian* Vertues: and we beare yet in fresh memorie the fatherly care in this kind which he manifested to all his Subjects in *Bohemia* and in the *Palatinate*; an infallible argument of sincerest pietie: the like his Majestie of *Sweden* ever carefully and praise-worthily intended and furthered to his uttermost. Lastly, if it be an undoubted marke of Christianitie and godlinesse, to fight and suffer for God and his Truth, what then shall we say of those two Kings, who partly lost, partly hazarded all their Possessions and Countries, to doe service to God, his Church, and the grievously oppressed *Christians*, and to spread and extend the sweete *Gospel* of *Christ*? In a word, we may well and deservedly give them this *Encomium* and commendation out of Gods Word, *That they have done what was right and pleasing in Gods eyes. 2 King. 18. 3.*

2. *Iustice*, was another lewell, where-with our two Kings were gloriously adorned. How just and impartiall they ever shewed themselves, as well in the publike administration of *iustice*, as in private

vate cases in their owne Courts, is more cleare and manifest then the light of the Sunne, one may as soone disprove one as the other; insomuch, that we may well apply this sentence of Gods word unto them, that *The wisdome of God was in them to doe iudgement* 1 King. 3. 28.

3. *Bountie and Humanitie*; The third Iewel of both their Majesties: the which was scene and prayed in his Majestie of *Bohemia* with admiration, how lovingly and how amiably, yea in a manner familiarly he carried himselfe to all, even of the lower sort, to his immortall commendation. Which as another excellencie was likewise observed and highly commended in his Majestie of *Sweden*; how friendly, mildely, and courteously he demeaned himselfe, not onely to those of lower ranke, but towards his very enemies; with whom he could so comport himselfe, *ut Pyrrhus una fuerit & Cynas*, that he conquered almost as many and great Cities with his loving behaviour, and heart-breaking eloquence, as he did by his valour and courage: where

whereof *Elbing* in *Borussia*, *Frankfurt* upon the *Mayne*, and *Augsburg*, are evident and fresh examples.

We read indeed in the Histories of many Kings, *qui aliena facundia eguerunt, aut illa usi sunt*, who either were to be supplied by the eloquence of others out of necessitie, or used it out of pride, And so we read of *Leo*, that he had alwayes *Maorian* at his elbow, to interpret his minde, *Cuius dignatur ab ore, Caesar in orbe loqui*, as *Sidonius* speakes of him; But God had bestowed this singular gift upon the Majesties of these Kings, that they had no need, as *Moses* of an *Aaron*, to be their spokes-man, but *ex tempore*, and without premeditation they were able fully, wisely, and elegantly to expresse their mindes upon any occasion, which often put the hearers into admiration: So that we may say of both, that *They knew to speake from the Cedar that groweth in Lebanon, to the Isop that sprouts out of the wall.*

4. As for *Courage*, *Valour*, and *undaunted Magnanimitie*, another Iewell againe of the Crownes of those Kings, and which
made

made them esteemed as the only gemme of the world, consider we their Heroicall resolutions, and that height of courage they have manifested in so many occasions, Countries, Times, and Seasons, even *admiraculum usq;* as the whole world cannot but know, and those doe witnesse, that were *oculati testes*, the present and constant beholders of it. And we need no other prooff then the many hundred Cities, Forts, Castles, the severall bloudie battells and victories, the frequent and dangerous skirmishes, and innumerable other warlike expeditions, which were practised onely in *Germanie*, within these two yeares, under the command and government of his Majestie of *Sweden*. So that wee may well summe it up all with this part of *Dauids Elegie*, 2 Sam. 1. 22. *From the bloud of the slaine, from the fat of the mightie, the bow of Iohnathan turned not backe, and the sword of Saul returned not empty.* And out of *Gen. 49.9.* *Judah is a Lyons whelpe; from the victorie thou art exalted; Hee couched himselfe as a Lyon, as an old Lyon, who durst rouse him up? But what*

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doe we endeavour to commend that in his Majestic, which neither present, nor future ages can sufficiently and answerably to desert extoll and magnific, although they shall never cease to ring and trumpet his noble fame and memorie.

5. There is yet *Wisedome*, that Royall Plant, which seemes was the Master-piece of all the endowments the heart of those Royall Princes were adorned withall. For, *Beloved*, we may say this without the least touch of pleasing flattery, that God had endowed those two Kings with such understanding and wisedome, that they were admired abroad, and joyfully honoured for it at home, and among their owne: And we could well have applyed to them, what *Plinius* saith of another; *Nihil est omnium quod discere velles, quod illi te docere non possent*. You could have devised nothing to learne, but you might have learned it of them. Witnesse, the great concourse heretofore to *Heidelberg* from all parts of *Christendome*, as to the *Delphik Oracle*, and after-

afterwards to his Maiestie of Sweden, for counsell, helpe, redresse, and reliefe. In a word for the brevitie of Time, we may without blasphemie, pronounce of their Maiesties that the Heavenly wisdom had built her a house in the hearts of those Kings, Pro. 9. 1. which will preserve the Remembrance of their Names to perpetuity.

And now I had almost made this general conclusion of both Kings, with that of the Scripture, 2. Chron. 1. 12. that, *scarce was any the like before them, and hardly will such come after them as were themselves:* but that the Philosopher puts mee in minde of his, *Ante obitum nemo, supremamq; fata beatus:* And therefore it is requisite that according to the subdivision of our Text, we consider with David the manner and fashion of the death of our deceased, and withall how happie our Kings were in the same. I shall not be long in this matter, it toucheth too neere to the quicke, would to God we had never had occasion to heare or speake of these, to us, most dolefull deaths. But as with all good Kings, so went it with these, *Veni*
which
summa

summa dies & inevitabile fatum. The beauty of Israel is slaine upon thy high places! How art the mighty fallen? It is remarkeable how that royal Prophet describeth their death; though they were slaine, yet doth he add they were but fallen; *Cadunt, non occidunt, abeunt, non obseunt, prae-eunt, non pereunt*, which though it could not be applyed to Saul, yet of Ionathan it was certaine; *They are fallen!* So these, but they will rise againe, they are gone, but not perished, they are gone before, but not lost: they will not come to us againe, well we may goe to them. Beloved, it would breake not onely the tenderest, but the hardest heart, to consider how resolvedly, and quietly both Kings have left this miserable Wildernesse, and how, as *Ambrose* speaketh, *regnum non deseruerunt, sed mutarunt*. They have not put off their Crownes, but onely changed them. His Majestic of Bohemia, did so holily and comfortably resolute and fit himselfe divers dayes before with reading, praying, & singing, especially the last night against the approaching death; in the presence of divers of his Courtiers & Ministers, till death came which

which seemed rather to be a sleepe, his life failing and spending as the light of a dying candle. How resolutely and courageously likewise his Majestie of Sweden hath encountered his death, none is able to expresse sufficiently, as we easily may conclude, if we waigh but a little one of his last discourses, praying that none would grudge him the honor God would bestow upon him, that he should loose his life for Gods word, & shed his blood for the German Liberty: exhorting withall the Princes and Commanders, to go on courageously with the Worke they had begonne, that none should looke upon him, an Instrument & Minister, but upon God the Mover & Master who doubtlesly would bless their endeavour, if their aime be & continue sincere, & that they onely would seeke the magnifying of his glory, that hitherto he had done what he could, hoping none could lay any evill to his charg, that could have beene prevented by him. And thus both Kings blessedly departed in the Lord, as the Scripture phrase is, *obdormierunt*, they fell a sleepe, leaving behind them as *Plinius*

words are, *duo Reginae & mille virtutes*,
Two disconsolate Queens, and a thou-
sand Heroicall vertues. Therefore wee
conclude in the words of David 2. Sam. 1.
23. They were lovely and pleasant in their lives, and
in their death they were not divided, they were
swifter then Eagles, they were stronger then Lyons.

Lastly, it is worth observation, that as
Samson slue more Philistines in his death,
then all his lifetime; so the two Kings
have obtained nobler victories in their
Death, then even before; and thus en-
tered the new Ierusalem, as it were in a
Chariot of Triumph, as it is apparant,
out of that strange and miraculous vic-
tory the dead King of Sweden obtained,
and out of the rendering up of the Citie
and Fort of *Frankendall*, into the hands of
the dead King of *Bohemie*. Thus have
we viewed a patterne and lively contra-
st, of a pious and heroicke Prince, in
the example of those two excellene
Kings, to passe by many other and most
commendable vertues, wherewith as
Christ they were endowed and adorn-
ed.

ned. But now some malicious scoffers may rise up and say, what, had those Kings nothing but perfections, that all this while we have nothing rehearsed but their praises and vertues. I answer; Alas! *Beloved, Homines fuerunt*. They were men, as we are; they had their infirmities, as we have; who lives and sinnes not? But as *Apelles*, when he drew the picture of *Antigonus*, painted onely the one side of his face, thus to hide and cover his infirmities, he wanting an eye upon the other hidden side. So must we doe with our Princes; remember and propound unto the view of the World, whatsoever of theirs was praise-worthy and commendable, to adde spurres and encouragements unto us to follow and imitate their example in all *Christian* vertues. As for the faults and infirmities, the Apostle tells us, that *Love doth cover a multitude of sinnes*, *1 Cor. 13. 20*. Especially, where the multitude and excellencie of vertues doe cover and excell the imperfections, the which we can and doe truly avow of our deceased Kings. What remaineth then,

then, but that with the Centurion having
 scene their death, wee comprehend all
 their commendations in one word: Of
a truth those have bene the sonnes and children of
God. Mat. 27, 54.

OF THE THIRD PART.

Now for conclusion, How ought we
 to behave and demean our selves after
 this fall and losse of ours? The Time be-
 ing alreadie past, and the season cold,
 I will onely intimate some few rules,
 how we shall profite our selves upon
 this mournfull accident, and so con-
 clude.

Tell it not at Gath, Publish it not in the
streets of Askelon, &c. Why? I trow the
Israelites would send no Messengers to
 Gath, to bring the newes to the *Philistines*,
 that they had lost *Saul* their King. O no,
Beloved, but we tell bad newes at Gath,
 by our excessive complaining and cry-
 ing, if we cast off all comfort, and doe
 as if we would despaire. Then we tell
 our Enemies as it were, that all our hope
 is

is gone, that we are quite undone, we give them occasion to tickle and sport themselves, to grow proud and insolent upon our losses; And therefore we ought to moderate our lamenting and mourning, and to shew by it unto the world that *God* is still continuing in heaven, on whom we depend. The *Kings* are dead indeed, but *God* lives for ever; his hand is not shorter, his arme is not weaker. At least, let us shew our confidence in the eyes and presence of the wicked and scoffers, and though our heart lies bleeding, as it cannot but bleed for a long time yet, the wound being so fierce and deepe yet let us so order our comportment and conversation, that we manifest our dependance and confidence in *God*, and make no sport and pastime to the wicked by our immoderate grieving and lamenting.

2. Withall let us looke once somewhat more seriously upon the *Nature of sinne*, what infinitenesse and greatnesse of evils it hath brought upon all the children of *Adam*. Sorrow and griefe is one of those

herbes and simples the earth yeeldeth not, afore it was dinged with sinne. It is a weed, that sprouted immediately out of that bitter roote of our first *Apostacie*. And as it came into the world with sin, so it will ever remaine with it, till sinne and world be both destroyed and perish. As much therefore as we desire to prevent those naturall griefes and sorrowes, so let us take heed of sinne; Let us often thinke of sinne, and that which followes sinne at the heeles, and then we will shunne sinne, to shunne the inevitable after-claps of sorrowfull misery and grievous punishments. Thus, as thornes and thistles are good to hedge in a pleasant garden, to keepe out wild and wasting creatures, so will sinne likewise be good, to be rooted in our memorie, to remember both it, and the grievous consequents of it, but not good to plant any in our hearts, to feed and harbour it there, to spoile and cumber the ground. Let us therefore now seriously repent us of our sinnes, acknowledge, confesse, bewaile, denie, condemn,

demne, forsake, avoid, and hate them, and be assured God will make up the breach hee made in *Israel*, perfect the building of the Walls of *Ierusalem*, and wipe off those teares from our eyes, and turne them into joy and gladnesse.

3. Let us learne to put all our Confidence in God alone, and build all our comfort upon that sure rocke: Ah! how often doth he repeate and inculcate this lesson unto us in his blessed word. *Psal.* 146. 3. 4. 5. Put not your confidence in Princes, they are men and cannot helpe, their breath goeth forth, they returne to earth, in that very way their thoughts perish. Yea he hath confirmed this truth unto us by our woefull and dolefull experience, and convinced us of it to our cost and griefe; But happie is he, that hath the God of *Jacob* for his helpe, whose hope is in the Lord his God; The Lord doth raigne for ever, even thy God O *Sion* to all generations. This should alwayes bee our comfort to uphold us, especially in our present mournfull condition; God hath taken away our Kings and gracious Sovereignes, yet He is not taken away but abideth

bideth for ever. Hee will supply their
 places, He will be the Governour of the
 desolate Countries, a gracious King to
 the destitute Subjects, a Generall to the
 faithfull Souldiers, a Husband to the
 Royall Widdowes, a Father to the Roy-
 all Progenie, yea all in all to all. He will
 raise up other *Ioshua's* and *Iosia's*, that shall
 finish his worke, if we will but learne
 and practice this good lesson, to trust &
 relie wholly and onelley upon him. Saint
Ambrose comforted the people after the
 death of *Theodosius* in this manner; *Disce-*
dit, sed non totus; reliquit enim liberos, in quibus
ipsum cernimus; he is gone, but not whol-
 ly, for he left children, in whom we may
 see him still. Yea, but say they, the chil-
 dren are young? No saith he, they are
 not young: *ætas est perfecta, ubi virtus est*
perfecta; the age is perfect, when vertue
 is perfect. To the Kingdome of Sweden,
 God hath left a Queen, of the seed of that
 glorious King of theirs; And so hath the
Electoral Palatinate a true Heire and Suc-
 cessour, who shall goe in and out before
 his people, in whom, God continuing
 his

his grace and favour, wee shall find a change of the person, but not of the royall vertues and endowments; *Tu Marcellus eris*: what great cause have we yet further to depend upon God, who already doth give us such hopes of happie after-times.

4. For our Conclusion, let us discern the vanitie of all outward things, and the happines of them that died in the Lord; Let us not grudge them their blessed estate, but endeavour, how we may follow them. The Scripture hath very elegant expressions of the death of the godly, that God gives them rest from their sorrowes, and from their feares, and from their hard bondage, wherein they were made to serue, *Esay* 14. 3. There is nothing in this world but labour and paine sorrow and hearts griefe, as we have seene it in the example of our deceased blessed Kings, whose whole life was circumscribed with *Dolor & Labor*, paine and travell, miserie and calamitie. If we take any thing in hand to doe, we grow wearye, if we sit idle, the very idlenesse is tedious and irksome unto us: who then

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would be in love with this life, whose Prologue is weeping, whose Act is weeping, whose Epilogue is weeping. Here cryeth one, *My head, my head*, with the *Widdowes sonne of Sunem*; There moanes another, *My belly, my belly*, with the *Children of the Prophets*; Yonder is a third lamenting, *My Sonne, my Sonne*, with *David*; There stands a fourth calling, *My Father, my Father*, with *Elisha*. One bewailes his children with *Rachell*, another faints for hunger with *Esau*, a third mournes for his sinnes with *David*, a fourth groanes under his sickness with *Hezekiah*. Nothing but crying, weeping, mourning and lamenting; And yet how loth we are to leave this wretched World: The reason is, we have not yet sufficiently tasted the bitterness of it; and therefore, that we may not love, but loath it, God must fill us another cup. What strange conditioned people are we, that we have beene willing and ready to follow both these Kings to any Country, battell, danger, hazard, yea whither not, as long as they were here on earth; and now none cares nor thinks

blow how

how to follow them into Heaven, perpetually to live and triumph with them. Let us then live as they lived, if we will die, as they dyed; yea, if we will live, as now they live. No question, if we doe follow their example, *Christ* will alwaies be our Life, and Death our Gaine: and after our Worke done here on earth, we shall sit downe to Supper with *Abraham, Isaac, and Jacob*, and with the blessed Quire of Angells, sing perpetuall *Halleluiah*s to the Lord, and partake of that joy, which is at the right hand of God forever and ever. *Whereunto God graunt and helpe us to be advanced, for our blessed Redeemers sake, to whom, together with the holy Ghost, be glorie and thanks for evermore. Amen.*

2 V T F I N I S.

APOTHEOSIS

GUSTAVI MAGNI, Suecorum, Gothorum, Vandalorum, &c. Regis.

*Hic, ille Vindex Magnus Orbis, Hercules
Non falsus, & non editus falso Iove;
Sed a potentiore missus Numine,
Monstris domandis, & tuendis gentibus
Adversus impias Tyrannorum minas.
Hic, quicquid Illam somniavit Græcia
Fecisse, fecit; veraq; ultra fabulam est
Enixa virtus. Ergo pro Laboribus
Heros receptus contubernio Deum,
Cæli refulget non inanis Gloria.*



I. FORETVS.



IN SERENISSIMI
ET INVICTISSIMI ^{1070. 6. 8.}
REGIS IACOBI SEXTI,

E Scotia sua decessum, Hodoeporicon,

PER IOANNEM SCOTVM ADOLESCENTEM,
Omnium bonarum artium cognitione,
Pro etate cumulatifsimum.

Adjecta insuper D. IOANNIS SCOTI, à SCOTTISTARVET,
Patruelis SCHEDIASMATA *miscellanea.*



EDINBURGI,
EXCVDEBAT ANDREAS HART,
ANNO 1619.